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# A SERMON

upon *Job* 29. 15.

Preached before the JUDGES, at a  
General Assise in *Hertford*, when that  
good and charitable Person *Rowland*  
*Hales* Esquire, was High-Sheriff  
of that Shire.

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By DAVID STOKES, D. D.

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Job. 29. 15.

*I was the eyes to the blind, and the feet  
to the lame.*



**I**N this chapter we have a brief story of one, that was (in his time) so absolute a Magistrate, so compleat a Judge, that he may well be the pattern, and *myrrour*, of all that come after him.

And this way of pattern (*iter per exempla*) you know it is our surest, and our shortest way; we can not better *read our own duties*, then in *the lives of others*. We can not better see the true face of virtues and vices, then we may do it in their actions.

I might have said in *their actions*, [and in them only] we need not enquire much after *their persons*. For vice we must imitate in no man (be his person never so great:) But for

A

his

his virtue (be he in himself never so mean) we may safely propound that, to our imitation.

It is neither his nor ours, it carries no mark of any owner, but of God himself, from whom it was first taken as the Author of every good and perfect gift.

Yet, because we rather *love virtue, where we like the person*, and we had rather frame our selves to the example of those that were of some esteem, and place, and authority; therefore *who it is that speaks this*, that would first be known, who it is that saith here, *I was the eyes to the blind, and the feet to the lame.* They are the words of a great man (every way great:) And, (if that may any thing move your attention) whether soever you cast your eyes round about my text, you may spie out some *arguments of his greatness.*

Ver. 6.

That he was great in *wealth*, the 6. verse tells us, *He washed his paths with butter, and the rock poured him out rivers of oil.*

Ver. 7.

That he was great in *Authority*, it is plain by the next words; *He had his chair in the publick gates, and streets of the City* (which were



were in those times the ordinary places of judgement.)

The 8. verse shows him as great in Honor,  
*The young men saw him and hid themselves,*  
*the aged arose and stood up.*

Will you add unto all these, a rare gift  
 [an excellent power in learning and eloquence.] It is the next thing in the sequele  
 of the words : *The Princes refrained talking,* Ver. 9.  
*and laid their hands on their mouths. The Nobles* Ver. 10.  
*held their peace, and their tongues cleaved*  
*to the roof of their mouth. When the ear heard*  
*him, it blessed him; and when the eye saw him,* Ver. 11.  
*it gave witness unto him.* And thus we see  
 him great in Wealth, in Authority, in Honour, in Learning, and in Eloquence.

But was he also as great in virtue?

Did not his preferments outrun his deserts?

No, (if that may add anything more to your attention) for the two main virtues of so great a Magistrate, (*Justice and Mercy*) the next verse speaks his greatness in them. He  
*delivered the poor that cried; the fatherless, and* Ver. 12.  
*him that had none to help him: The blessing of*

13. him that was ready to perish came upon him---he  
caused the widows heart to sing for joy. He put on  
14. Righteousness, and it clothed him, his Judgement  
was his robe, and his diadem. All these usher  
the way to my text, and may easily persuade  
us, that they are the words of a great Man, of  
a great Magistrate, and of a great Judge. For,  
that is specially aimed at (in this so large a  
description) and that you may know it is so)  
his Mercy and Justice are repeated again, in the  
15. next words after my Text. I was a father to  
the poor, and the cause which I knew not, I search-  
ed it out. I brake the jaws of the wicked, and  
17. plucked the spoil out of his teeth.

You see then how my Text is hedged in e-  
very way, with honorable testimonies of this  
Judge. And, as it is in the midst, so it is in-  
deed, the life and virtue of all the rest. It is the  
true embleme of a good Magistrate, and per-  
fect character of a good Judge : I had almost  
said the very Idea of true Greatness, and Justice  
it self. But I must not say so. It is not here in  
the abstract Job is the man that had it ; I was  
the eyes to the blind, and the feet to the lame  
(saith he) that is, he was ready to become  
any

any thing for their sakes, and willing to apply himself to any necessity of their wants : For in these two [*in oculo, & pede*] if they be well considered, we shall find all that is requirable in a good Judge.

Shall I fetch them out of their natural method, and first take them both together.

If he be both the eye and the foot ; Nay, if he be either, *oculus*, or *pes*, we are sure he is a part of the *body politick*. That is the first thing that follows out of this ground ; a near reference of his to all that are under his authority ; specially to the blind and the lame, that is, to the weakest of them, *I am their eye* (saith *Job*) or, (if that be too little) I will go as low as their feet ; any thing for a nearer claim, and challenge unto them. So saith *Job* : And the greatest Magistrates and Judges should say the like for any of us their poor fellow-members. A double interest we have in them, as the parts of our *body politick* : They are the eyes, they are the feet, and therefore we do no more than we should do, to rely upon them for their help. And they have done no more than they should do ; what good  
foever

soever they have done to the weal publick :  
For the conservation and good of the whole  
body, is the language which every particular  
member doth naturally speak.

But I will dwell no longer in these Gener-  
als: I will come now to *consider these two parts*  
*asunder : And first the eye : Oculus eram---*

Parts of the body they are (our greatest  
Judges and Magistrates) But this *name of the*  
*Eye gives them an eminent place* in the body,  
seats them aloft, where they have the com-  
mand of the inferiour parts, and allows them  
an honorable place in the Common-wealth.

If you ask ; *Cui bono ? To what end are the*  
*eyes mounted aloft ?* Is it only for the eyes  
sake ; or is it not still, for *for the good of the*  
*whole body*. Surely in vain were so much care  
taken for them (as there is) by the other parts,  
if their requital were not answerable.

For (to see it in the natural eye first.)

*Why doth nature wall the eyes about, with*  
*those bones that frame their orb ?*

*Why doth she arch them above with the*  
*eye-brows ?*

*Why doth she fence them (on either side) with*  
*hair*

*hair*, in such manner shot out of the skin, that no mores, nor any other annoyance shall fall into them ?

Why are they by the *prominence of the cheeks* every way so secured, that (if any thing rush against them) they may be still unoffended ?

Why all this for the eyes, *that they may skulk in a den ?* be nuzled in *security*, and rocked asleep in a strong fort ?

When we have asked this of the natural Eye, then come to such an Eye as *Job* was here.

Why was *Job*, and why are other great Ministers of State, the Rulers and *Judges of other men ?*

Why are they seated so strongly above others ?

Is it only, *that they may be safe*, and *over-top the rest* in honor and dignity ?

Holy *Iob* is none of them that would have said so, he would rather have told us, that these eyes are placed there, *like Watchmen in the highest towers*, that (upon the hope of their vigilancy) they which are under them may be the more secure, and that from thence  
(like

( *like higher lights* ) they may better derive their influence to the inferiour orbs.

The height of their place is not the ground of their honor ; (they begin at a wrong end that build there) For, be the place never so high, it is but *the place of a high office* ; and the daily execution of that to the good of the body, that makes it a place of Honor.

Prov. 25.1. *Gloria Regum investigare rem* (saith the wisest King;) and we may say (in the language of my Text) *Gloria oculorum investigare rem*] It is the glory of all that are in eminent places, to be *searching further with the eye of their wisdom*, then the capacity of ordinary persons can either pierce into, or comprehend. That is the right use of such an Eye.

But, if they be *Eyes of an infectious nature*, like the Crocodiles eyes, able to kill whom they list, and none shall know who hurt them.

If they be *windows, ever open to let in mischief*, and ready to betray the other senses, were it not far better they were somewhere else. For to little purpose are they set in the highest places, that do not there carefully *espie what is good* ; and as providently *foresee, and*  
give

give warning of what is hurtfull to the other members.

I have done with the Place, with the Strength, and with the Height of it.

A second thing that we may observe by way of Analogie, is the *natural beauty of the Eye in it self*, without reference to the place : 2.  
And indeed, all the beauty that is in the place, is from that derived unto it. *Non domus Dominum, sed Dominus domum* (we use to say) it is not the place that graceth the eye, but it is the eye that *beautifies the place* ; nay, that beatifies the whole body. *Thou hast ravished my heart with one of thine eyes* (saith our blessed Lord in the *Canticles*.) What are those Eyes think you, that did so ravish the holiest Bridegroom ? What else, but the *Ministers of the State, and of the Church* ?

For, these are the parts, that (of all other) must be *without blemish*, that so they may be enabled to *punish the faults of others*, without any check to themselves. He that here calls himself the Eye, will you see how beautifull he was in himself : Look again upon the next words before my Text, and tell me,  
B if

Ver. 14.

*if ever there was a Statesman of greater beauty.*

*The Eye it self is not lapt in more curious and dainty tunicles, then he lapt himself. He put on Righteousness, and it clothed him, His Judgement was his Robe and his Diademe.*

Here is a Judge in his best robes of honor, clad with Righteousness. And Righteousness is such a beauteous and amiable thing *ἡ δὲ ἡμετέρα, ἡ δὲ ἡμετέρα ἡμετέρα* (saith Aristotle) that is, the Sun, in all his glory, comes short of that.

Now, as the Eye is the seat of beauty, so also (having the variety of many objects) it should not *chuse any, but those that are beautifull.*

They must *not be given to filthy lucre* (saith the Apostle, of the Eyes of the Church.) And so may we say of those, that are the Eyes of the Common-wealth. What should they do with filthie lucre. That word [*filthy*] is able to turn away any eye from it; theirs especially.

{ Some rare beauty is befitting such Eyes.

{ Some glorious virtue suites them best.

For, as *black and white colours* are to the eyes  
of



of the body, so is *virtue* and *vice* to the eye of Judgement, in ordinary men. Black vice gathers the beams of the sight in one, that the eye may see, and be intent upon it. Fair virtue scatters them abroad, and therefore hardly admits of a perfect apprehension. Whence it is, that in ordinary Judgements that partake with sense, we are *quicker to espie and censure a man for one vice, then to love and reward him for many virtues*. So it is in ordinary judgements. But I hope it is *not so in the most judicious eye of him, that more strictly bears the name of a Judge* : His eye is not so ready to see and censure the worst of a man, as it is to see and love the best. He is *most earnest in the best cause*, and most affected to the best Lawyer that pleads before him ; For he knows that it matters much, whom the eye of the Judge doth most favour. And *this be said of that beauty*, that either should be in the eye, or should draw the eye unto it.

There is yet a third thing in the eye, by which nature hath made it more usefull to the body.

B 2

That

That it is the only fountain of pity : The dore where we send out our love : The passage of our tears : and the best Interpreter of our inward mercy and compassion ( I speak not for too much pity of Malefactors, but just pity of the Innocent.) And this, of all other, must not be left out, if we proportion a Judge to the Eye : For we shall get little by the two former without this. To tell him that he is in the highest place, is to make him proud, and that he is the most glorious and beautifull part is to make him yet more proud: but to make him the tendrest part, and that from which (of all other) we chiefly look for love and pity : that is it that cannot but move him. And this, I know not, whether it may be more urged, from the eye, or from the feet : So tender are both of them, the feet no less then the eye, the veins meeting all there, and making them also easily affected to the quick with the least touch. And therefore for this (my Lords) having two wayes to urge it, I may presume we are sure to speed, [*apud tam equos rerum Judices*] And so we should do, though it were not urged at all.

To

*To pity the Innocent,* to commiserate the distressed estate of the poor, it *needs no persuasion* ; all good natures bring it with them from their Cradles : Only this is our misery ; *Great fortunes (they say) use to alter our dispositions,* and many, when they are come to be great men, are fain to be intreated to put on the natural affection of men.

Anatomists tell us, that *in the eye of man there is a muscle, that lifts it upwards* (and so I confess it should be, not in pride, but in some better ejaculations towards heaven.)

But there is a Connexion in these words of my Text, which, like a strong muscle, seems to *draw the eyes of the Judge downward*, as low as may be. He is made the *eye to the blind*, and the *feet to the lame* : and therefore should his *care and oversight* of the poor, and fatherless, and widow *be like the desires of the eye*, never satisfied, but with the sight and succour of them. And then *somewhat would be done in reference to the feet*, which now we come to.

For, a near challenge we have to the Judge, as he is the eye ; but (to make it sure) *here is another part of my Text*, that makes him still the

the more ours, and puts him yet the more in mind of what we may expect from him. It is not enough for him to sit aloft in the chiefest Castle of the body, like an imperious eye, and perhaps be a little affected with the trouble of it. *The eye is of it self the busiest member,* and will be ever employed in the variety of several objects. And so must they be that are the eyes of the Common-wealth, ever in action. *Rest must be rather for others then them :* That is something more then we heard before. But that is too little to set out the labour of a good Judge. We must bring *the Metaphore down to the very feet,* rather then not expresse this to the very full. It is the *feet that are to bear the burden* of the whole body ; and that must fall to the Judges share, if he will be like *Job* in goodness as well as greatness. He must be the pillar, the prop, the foot of the Common-wealth, yes, of the meanest part of it : *I was the foot to the lame* (saith *Job* there.)

We need not go farre to learn that. The name of a King (the *supreme Head and Judge* over all) implies this in the Greek. The  
young

young Scholars will tell you that βασιλεύς (a King) is βάσις ἄνω, the very foundation, the lowest part of all. So is נשי in Hebrew (the name of a Prince or great man) of נשן (to bear) because *he takes the burthen, and care of others upon himself : He is the foot as well as the eye.*

This was *Plinie's* Dialect, to express the care of *Trajan*. *Incedis pedibus, ambulas inter nos*, saith he, in *Panegy.* where [*ambulare*] hath the same sense of publick conversation that נשן in the Hebrew, often hath in the old Testament. And in the Greek πορεύω and μετὰ πορεύω have in the new. *Ambulare*, in this notion, when it is used of Princes (of such as *Trajan*) it doth as good as tell us, that something of importance it is expected he should do, by which succeeding ages, as by several footsteps, may trace him out, and find an easier way to the publick good.

Shall I put you in mind of the language wherein *Hobab*, *Moses* his Kinsman, expressed the great trouble that *Moses* had in judg. *Numb. 17.* ing the people. [*Sustinent tecum onus populi & non solus graveris*]

Put

Put them together, and here is both *ambulare* and *sustentare* : and (of the two) this *sustentare* is more properly the use of the foot. And so it is of Judges, and the greatest and noblest amongst men. The whole body, especially the blind and the lame, (the weakest party) must rely upon them. And though I speak much for [*sustentare*] yet I beseech you (my good Lords) remember [*ambulare*] too. And, when you walk about in your several Circuits (to see the ruines of the land) think upon the great Judge that says, *Scrutabor Jerusalem in lucernis*] And make this your comment upon it, and the Application for every Judge in his own person. *I will be the eye to the blind, and feet to the lame* (in my Circuit) to find them out, and to help and support them. I know you will give me leave to say so. And we all hope (my good Lords) that you will be such Searchers, and such Lights, and such Eyes in every Circuit, where you come. And then the next thing I have to say, shall be only this : *Ride on, and good luck have you with your Honor. Let your Table be richly decked, and your head refreshed with oyl, and your cup*

cup overflow; and (more then that) Let all the eyes that see you, bless you, and Let all the feet that come near you bow down unto you: For you are the eyes to the blind, and the feet to the lame.

You see, as my Text doth, so do I; I joyn the parts together again (the eye and the foot.) And so it agrees well every way, the *Eye of Honor* and Contemplation, and the *foot of Labour* and Practice; The *Eye* that sees what is to be done, and *Foot* that is able to go about it. When these are joyned together, what title can we give them good enough? They are like *Starres* (in their severall orbes) that impart the benefit of their light and motion to the inferiour bodies. Like another great *Elias* [*Currus & Auriga Israelis*] The *Charriot* and the *Horseman of Israel*: The *Charriot* (to carry the burden) and the *Horseman* or *Waggoner* (to see and direct the way, that is [*Oculus & Pes*] the *Eye* and the *Foot*).

Which are ever so well met, that the Prophet *Isaiah* puts them (in other terms) into the promise of a future happy government. *Erunt Reges nutritii tui, Kings shall be thy nur-* 49. 23.

*sing Fathers, and Queens thy nursing Mothers. Nursing Fathers, and Nursing Mothers, What's that? to carry them about (as it were) in their bosomes: To be their eyes and their feet. I cannot put it into better words then those of my Text.*

For let the Nurse leav the Child a while to it self, and it will soon appear, that *the poor Infant had no other eyes or feet (to help it self with-all) but only those of the Nurse.* And let those that God hath set over us, either leave the people to themselves, or be forced so to leave them. And then tell me, if such a people would not soon prove, as these are in my Text, *blind and lame.* And happy then would be the feet of those that could bring us tydings of one that would be (in Job's description) *Oculus cæco, & pes claudo*] *Eye to the blind, and Foot to to the lame.*

But here I must stop: For, now (my Lords) I have finished the greatest part of my Task. If you will give me leave to search a little further into Job's meaning, it may be we shall find, that this verse contains the *Form, the Soul, and the Essence of a good Judge.*  
For



For, of all the parts and members of the body, only these two are peculiarly attributed unto the soul. The *Understanding is the Eye*, the *Affections are the Feet*, and these two make up the whole soul. 1.

And again, *these Eyes* in my text, though in some sense they may be understood of the body politic; yet in no sense can they be understood of the body of a man : For though it be against reason, that the greater light should be extinguished by the lesser. Yet, so it falls out, that *corporal eyes rather trouble the understanding in the course of Justice* : Therefore we use to paint Justice rather blinded, then having the liberty of such eyes. And those famous Judges among the Græcians in *Areiopago* were wont to sit at midnight, that they might not discern the difference of any man's person. 2.

And thirdly, If we search what may be the meaning of it, which is the surest way, by the law of *Opposition*, then we shall both confirme this sense of the words, and gain somewhat else unto it. 3.

For, what do you take to be meant by the  
C 2 blind

*blind and the lame*, in this reference to a Judge.

1. Sure. If we referre it to the under-officers of Justice (which his eye must chiefly observe and guide.) What is *Blindness* in the *In-formers*, in the *Witnesses*, in the *Jury*, in the *Pleaders*, but only Ignorance. And, what is *Lameness* on their parts, but the tedious protraction of poor mens Suits, or what else (of that nature) offends the [*currat lex*] the *swift course of Justice*.

Now then, to build upon this, if *Blindness* and *Lameness*, be *Ignorance* and *Slowness*, in those that are to be guided by the Judge; what must *his Eye* be (in reference to them) but the *Eye of Understanding*, the eye of *Wisdom*? And thus it referres to such Officers of Justice as are not worthy of that name.

2. Then, (in a second place) If these blind and lame referre to them that are to be judged to the [*rei*] that is to them whose cause is in hand: Then must blindness and lameness in them be nothing else but *impotency* & *inability* to help themselves; which should move the Judge (like God himself) to incline  
rather

*rather to the weaker side ; not to look upon the greatest through the optique-glass of his own affections, and so to make them seem greater and nearer to him than they should be, but to be the eye to the blind, and the feet to the lame, rather to help them that cannot otherwise help themselves.*

You see the ground of what we are to say.

Now, to set upon it in particular.

The first ranck of our blind men, are such  
 (in the Courts of Justice) as should be the  
 eyes to the Judge ; but some way or other  
 are so blinded, that he is fain to find eyes for  
 them. 1.

And (that we may discover them the better) *their ignorance* will teach us to make them of two kinds, according to the cause of their blindness ; some of them being blinded by gross ignorance, which we call ἀγνοια καὶ ἀπείρασι others by affected ignorance ἀγνοια καὶ δόξα.

And of the two, the latter are the more dangerous, and call for a greater caveat from the Judge. For, they can indeed, but they will not pierce any further then to the scum and top of things ; wherein, to say truth, we  
 are

are apt to offend most of us. It may well pass for an *epidemical disease* : for it is not our ignorance, but our hope, and fear, and love, and anger, and hate, that is commonly suffered to bind up our sight in darkness, and lead us blindfolded into all error. All which are so ordinary, that *Solomon* accounted them for wise men, *that had their eyes in their heads*. For many have found out new devices, by placing their eyes where they should not be (in the hand, rather than in the head) by that means seeing more where they have some feeling of the cause, than where their heads might better direct them.

If there be any such that hear me this day, it is likely, *they do not see any such things in themselves*. For what sight can we expect in blind men ? yet perhaps in a Sermon, by the help of the Preachers candle, they may begin to see a glimmering light of what they should : But when they come to their old places of gain, their old thoughts meet them afresh, as familiarly as if they had left them there till their return.

And this, I would it were their fault alone.  
There

There we erre too, all of us, whatsoever we think of our worst affections in Gods house, when their ugliness is ript up, we shall easily come to our old former opinions, when we come to the former places of our practise, unless (with the *Lamie*) we could leave our old eyes at home, and carry new and better along with us.

I have been the larger in this discovery of their blindness, as being the cause of another vice that follows after it : For in that method my Text brings them in ; first the blind, and then the lame. *A lame pace must needs proceed from that blindness* : And when we have found the cause of the one, we may safely presume that to be the cause of the other also. *If their blindness proceed from gross ignorance, that is it that makes their delays. If it grow from affected ignorance, if gain or passion stand between them and wisdom, then they are lame ; they go slowly (in the course of law) for the same cause.* That is it that makes the Tryal creep so slowly, or rather so flily forward, that it carrieth with it no witness of any proficiency. That is it that makes them  
crie

crie with the sluggard, yet a little, and yet a little, while the poor man's cause turns about like the dore on her hinges, and is never the nearer to what it should be, after all their delays.

But here I would be understood with some caution ; for I know the use and the need of just demurres. The Romans had it (in their law) under the terme of [*Ampliare*] as appears by more then one place in *Tullies* Orations. In the Greek we find it under the name of ἀνα-  
*Acts 24.22.* βάλλειν (in the Apostle *Pauls* case) ὁ φησὶ ἀναβά-  
 λειν; *Felix* put them off for a while, and took an [*amplius deliberandum*] a *demorari*, that is, a demurre,. This was a good piece of wisdom and justice in *Felix* ; and if *Felix* had staid here, he had done well , and been like his name. But go along with him to the 26. verse of this chapter : And there is such a delay of justice, as makes little for *Felix* his credit. The words go thus, *Felix* hoped that money would have been given him of *Paul*, that he might loose him. *Felix* his first demurre, verse 22. was fit to be used for justice sake : But such as his last, and tedious delays for base

base ends of his own, that is it I would not have, and that is the fault which puts *these delayers of Justice* into the number of *lame men*, whose feet *seem to crawl, rather then go*, if some bodies hands be not quick enough; an honest man may soon be as farre as heaven before them.

Pardon me (my honoured Lords) for speaking of any blind and lame men, in the Courts of Justice. For I confesse I know none that are so, and I hope there are no such here. But we have learned the more to fear other Professions, by that we see too often in our own. All that are of our Coat should be (as it is of you in my Text) *the eyes to the blind, the Seers of Israel, and the Lights of the land*. But even into that holy Order, many blind guides are crept in (we know not how) And one that is truly *ισχυρο*, a good Overseer would do well: And if he fail, there is *ὁ οὐρανός*, an eye from Heaven, that sees all. So it is perhaps in the course of Law, Many clear eyes there are, *Many good Lawyers*. God be thanked. But because *blind men may stumble upon their places*; therefore a

D

Judge

Judge there must be (a clearer Eye:) And if he fail, *Deus stat in medio Deorum* (saith the Psalmist) that is, *in medio Judicum*, as the Hebrew word is taken.

So, for the other member of my Text, we should be all *like feet to the lame, surest to stand fast, and closest to them that need us most.* But, because many of us *halt between two opinions*, it is to be suspected, that some in law may halt as much *between two causes*, and being feed on both parts, will not stir a foot to help either. And though indeed these are no parts of the body, no more then wooden legs; yet (of all other) they must *not be touched on the blind side*: Every small reprehension galls them, because it calls their eyes home, to see a glimpse of what they should be.

But now I have done with those blind Cripples, I will only commit them to the eye of the Judge; it must be his wisdom to see the cause fare never the worse for their sakes. Upon him we rely much; And *If the eye be single, all the body will be so: but if the eye be darkness, how great is that darkness?*

If



If there be any defect in the inferiour Officers of Justice, the danger is the less, and it may the more be born with. But *if the eye offend*—you know what follows, *pluck it out*. He would not have said so, that is the Judge of all : but to shew us how the greatest danger is in that. As needs it must be ; for the best thing corrupted, is the worst : A bad man is the worst of all creatures, and an evil Eye is the worst of all members.

There is no passage more easie for entry of vice, then by the cranny of the Eye : For it is alwayes busie about some thing, it is of too fine and quick a mettall to love idleness : If it be not employed as it should be, it will be employed as it should not : And so the whole body may fare the worse for the Eye. As it may for the feet too ; If they be lame, the whole body is unconstantly carried on either side : For still I must joyn them both together : and so must every good Judge that will be like to this pattern here, *the eye to the blind, and the feet to the lame*.

Hitherto we have seen what should be the provident care of the Judge to any blind or  
D 2
lame

lame under him, that is, to any that may obscure or hinder the cause.

Now, what is the end of all this? but only that he may be able to help, *an other rank of blind and lame, the poor Prisoners, the weak Defendants, the impotent Widows and Orphans* or any other, that being wrongfully called in question, know not how to help themselves.

When the Apostles came near any blind, or lame, the Scripture saith they would *ἀντιζωον*, earnestly and affectionately behold them. If these eyes in my Text (our grave and learned Judges) will please to *ἀντιζωον*, to look seriously upon them. How many arguments may they espie in the poorest Innocents, that could not but move them unto pity?

1. In every one of them, they look upon the *Image of God*, that is so obscured :--- and they look upon *their own nature*, that is so afflicted. In what heavy plight soever they are, they are the members of the same body with themselves ; and therefore no pearls should move their eyes so much, as the tears of a  
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poor Innocent. They are able to move God himself, who keeps them in a bottle as a rich treasure. *They are no eyes that see not this ;* and if they so pass it over, and look for others to come and help them, in vain is it that they are stil'd [*the eyes to the blind, and the feet to the lame.*]

Nay, it is not enough to help them in this case, that is, only to be their hands, or their feet ; the ground of their help must first come from a tender eye. What is it to relieve a man in misery, with as little care and affection, as if we did it to a dog ? The better judgement of such a deed is from the eye, *if that be chearfull,* and well affected in the doing of it. And if *these eyes here be not thus affected,* *they will once be sorry that ever they had the honor to be eyes :* therefore, in Gods name, let them look equally and friendly upon all. But if there be any difference in the persons of men, here it is, God hath made them the eyes to the blind, and the feet to the lame. *If they lean to any side, the best way is, to lean to the weakest.* This is one thing.

And again (which is a second motive)

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Who so easily abused, as the blind and the lame? therefore God hath made the greatest Judges to be their Patrons, their eyes and their feet.

And this may beget a great confidence in a poor man: If he see with the eye of the Judge, he need not be afraid to meet his enemy in the face: If he stand upon their feet, whosoever riseth up against him, he is sure to stand fast.

And is it not able to breed as much terror in his adversary. Shall any man dare to grind the face of the poor, when the Judge saith, he is the eye to the poor, & therefore must not spare them, that so nearly provoke his angry eye. Dare any man trample upon the poor, and think to raise himself by their fall? When the Judge saith, he is the feet to the poor, and therefore cannot but be as ready to trample upon him again.

3. For, how can any good Judge but be affected with their cause, since he must imagine himself in their person? It is the only thing, that *Lyfias* makes *Euphiletus* desire of the Judges, in his Oration against *Eratothe-*  
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nes, *μηδ' ἄλλῳ ἢ τῷ ποιησίμῳ, &c.* I desire no more (saith he) but that you would imagine this injury done to your selves ; and when you have made it your own case, I know it cannot but much affect you.

The like you have in *Demosthenes κατὰ κῆρυ-  
γος*. 'Αξιότιμον ὑμᾶς ἄνθρωπος ἵκασθαι καὶ πόλεως, &c. that is, Put on the same affection in my cause, which you would do if it were yours.

I know not how any may be moved by these arguments ; without them (me thinks) it were *motive enough from their own satisfaction* : For there may come a time, when old Age may rank the greatest Potentates and Judges of the earth, and best of men, in the number of blind and decrepit, and lame, rob'd of all their health, and outward contentment. And then there will be no pleasure, to the meditation of their former good deeds. They are only valerous then that are not afraid to think of themselves, that dare ask account of their own lives (as *Job* did here) and can answer themselves in his words. *I was (once) the eye to the blind, and the feet to the lame.* That puts me in mind of another Argument, left in my  
Text,

Text, and with that I will conclude.

5. *I was (saith Job) I was the eye---He took opportunity of doing good while he had those high places. In which (though a man would have thought him strangely seated) yet, the event proved, that height unable to secure him from that danger. He was once the eye to the blind--- yet now the blind and the lame were in a farre better case then he, who so poor as Job? And it is meet indeed, that all of us (especially great men) should stand thus tickle. This jogs them as much as pleasure lulls them asleep. This whispers in their ears, not to pass the fair opportunity of doing good to others, lest, when the stroke comes upon themselves, they have cause to expect as little.*

*For greatness hath no other circuit, nor ought any man to dream of any other, then that, for which all power, honor, and wealth, is given to him ; to support the weakness of other mens fortunes, and to be (as Job was in his greatest glory) the eyes to the blind, and the feet to the lame.*

And now (my good Lords) I shall trespass no more upon your patience, then to put

put you in mind, that *this text is only your text, and the application must be yours*, by keeping the same Pronoun to it that *Job* doth here; *I was the eyes, I was the feet*. They are not words for any of us to speak in such a compleat sense as you can: And so ever account them as the best priviledge that you have. *St. Paul* would not communicate his bonds to any (except these bonds, saith he.) Be you as dainty of these titles, keep the verse still in the same number, and make it good in your own persons.

And though you be two commonly joyned together in your Circuits, so that (a man would think) it were language good enough to say, *We two were the eyes to the blind, and the feet to the lame*. Yet, if you be rul'd by my Text, that is not enough, you must keep the number as strictly as *Job* did in the Hebrew [אני ועיני and אני ורגלי] *I was their two eyes, and their two feet*, saith he in the duall number.

Nor did he keep it, *in the tongue only*, but *in his practise*. He never blinkt to the Rich  
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with one eye, while he *cast the other upon the poor* : While he set one foot forward to help the poor, he never kept the other backward to secure the rich : His two eyes were for the blind, and his two feet for the lame. All this (to be sure on) he ever did in his own person, *ego oculus, I was the two eyes*. He did not put it off to others, in hope they would do it for him. And that is the surest way, for every man that looks for the reward, in his own person too. For there will come a day at the great Assise of the whole world, when this Text will be thought none of the weakest pleas for the Kingdome of heaven. *Receive the Kingdome* (saith the great Judge of all:) why so? *because you visited the poor, fed them, clothed them, &c.*

But none have such visitations as you have in your Circuits, none have such opportunities to makes this plea good, *ego eram oculus caeco*--- Wonder not that *Job* said so confidently, *I know that my Redeemer lives, and that I shall see him with these eyes*. Here is some ground of his confidence, himself  
had



*had been the eyes to the blind, and could not but be so rewarded.*

Which happy reward, we humbly beseech that great Judge of all, Jesus Christ, the righteous, out of the riches of his mercy to bestow upon you in the last day.

To whom, as you do, we all desire to ascribe, all Honour and Glory, now and for ever.

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